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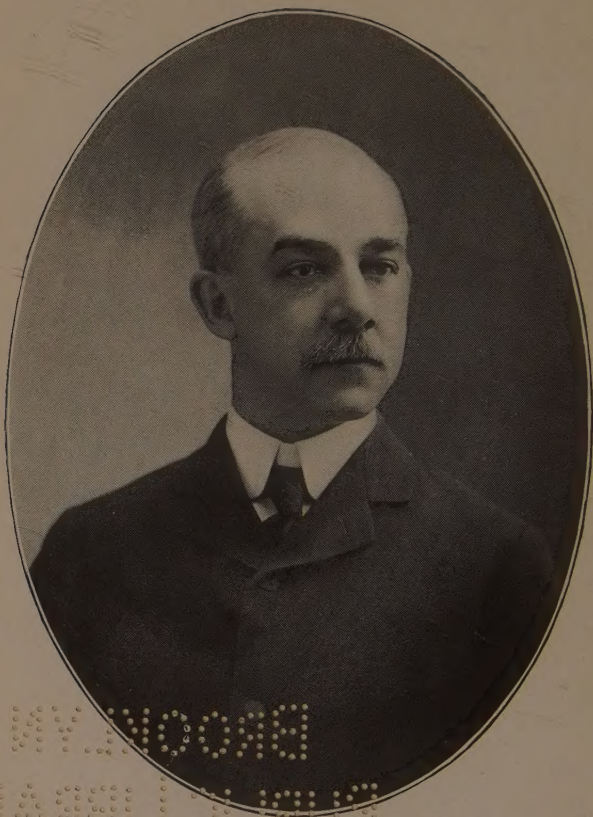
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A TYPICAL GENERAL SECRETARY

THE LIFE OF EDWIN F. SEE

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Edwin T See

A TYPICAL GENERAL SECRETARY

THE LIFE OF EDWIN F. SEE

GEORGE A. WARBURTON

“Simple, modest, frank, manly, he was the good citizen, the self-respecting gentleman, the symmetrical man.”

—*George William Curtis,*
Essay on Longfellow.

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NEW YORK

YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS

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W. J. B. C. A.
P. 3791

FOREWORD

IN writing this biography of my friend I have thought of him as a representative man among those who, like himself, have devoted their lives to the building up of Christian character and the increase of Christian service among young men through the General Secretaryship of the Young Men's Christian Association. He was as truly typical of this very important leadership—I had almost said of this highest art—as was Saint Gaudens in sculpture, and as one who wished to show the lofty mission of art in ennobling the ideals of a people might use the life of the most eminent artist to do so—making it serve as a fulcrum for his lever—I have hoped that this little volume might promote a similar end in showing clearly the value of the personal equation and the type of gifts and graces needed in those who may hope for success in this field of Christian work.

G. A. W.

BROOKLYN BIOGRAPHY COMMITTEE

D. W. McWILLIAMS

EDWIN PACKARD

H. L. SIMMONS

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CHAPTER I

THE ANCESTRY FROM WHICH MR. SEE SPRANG—TARRYTOWN AND ITS ATMOSPHERE

IT is always an interesting question how far the traits that a man is known to have may be said to be the result of inheritance and how far they are the product of his early environment. In some the natural bent of the character and personality are so strong that environment seems to exert but little influence. The life has within itself so many elements of persistence that it goes steadily on in the work of bringing to full fruition that which belongs to it as its heritage, and is never shaped or swerved very much by anything external. We say such seems to be the case, for the truth probably is that every man is, as Whitman in his egotism said he was, "the acme of all things accomplished" and also the

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resultant of the currents of life by which he is touched, especially in the days of his childhood and youth. Then, too, we are apt to read into a man's early life those qualities which we know him to possess in his maturity, so that around the childhood of many distinguished men a mass of legendary story is thrown by biographers and others who seek to account for their fully developed character.

The life of the subject of this biography was the product of many strong natural influences. He was born of good stock. He came into being in an atmosphere of piety. He was nurtured in surroundings calculated to develop his literary tastes.

Tarrytown nestles in the beautiful valley on the banks of the Hudson just where that river is broadest, widening out into the Tappan Zee. Looking across it the eye rests upon the hills of Rockland County, and to the south the

ANCESTRY—TARRYTOWN

Palisades rise in their cool majesty. The village itself is full of historical and legendary associations. In Revolutionary times it was the center of supreme interest, for the place of the capture of Major Andre by the three Continentals, Williams, Paulding and Van Wart, is marked by a monument on the principal thoroughfare.

In the old Sleepy Hollow cemetery is to be seen the grave of Washington Irving, and several village institutions bear his illustrious name. The Pocantico winds slowly down by the graves of the slumbering dead and passes under the bridge where Ichabod Crane, the pedagogue, was frightened out of his wits by the headless horseman. To the south a mile or two stands "Sunnyside," Irving's home, where he gathered his literary friends around him and where he wrote many of his immortal works. The rector of one of the village churches was Irving's min-

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ister and talks familiarly of his experiences with America's first famous literary man. The old Dutch church of Sleepy Hollow is still standing in the midst of the graves of the old burghers, its bell and some of the bricks having been brought from Holland in 1685.

There is an indescribable charm about the place and a spell is thrown over even a casual visitor from which it is difficult to escape. It is no wonder, therefore, that Edwin F. See gave early evidence of this subtle influence by choosing as the subject of his first literary composition "Tarrytown and Its Vicinity," an essay that is preserved and that shows him to have come under the power of the historic and literary atmosphere.

The roots of the See family go back into rich historic soil. It can be traced on the paternal side to Thomas Benedict of Nottinghamshire, who was born in 1617, and who, "rather than endure the cruel oppression of the Stuarts, went

ANCESTRY—TARRYTOWN

into voluntary exile'' and came to New England in 1638 and later removed to Southold, Long Island. He was afterwards identified with the founding of the First Presbyterian Church, of Jamaica, Long Island. In the genealogy of the Benedict family we meet with a record of church membership and of various official positions held. One was "active in obtaining a minister and in hyering a schoolmaster" and with the dawn of the Revolutionary period, Joseph, the fourth in the line of descent (born May 20, 1730, O. S.), who had settled in South Salem, Westchester County, became the captain of the Second Company of the Fourth New York Continental Regulars on June 28, 1775; became major in 1777, and was afterwards lieutenant colonel of the Associated Exempts. His son Joseph, born October 11, 1750, also served in the Continental Army and was a Revolutionary pensioner. He

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became active in the militia, advancing from captain to lieutenant colonel. It was of such stock Edwin F. See's father, J. Benedict See, sprang through the marriage of William See to Rebecca Newman, who was the daughter of John Newman and Hannah Benedict. Mixed with this good blood was that of the See family, the ancestors of which had moved from Harlem to Staten Island in the seventeenth century, the early records showing that the Sees obtained two farms on Karle's Neck by patents of September 29, 1677. The removal to Staten Island was due to the difficulty of purchasing land for farming purposes on the upper part of Manhattan Island. The family removed later to Phillips Manor (where the name was originally written Sie), and various members of it became identified with the church life of the place, being members of the first consistory of the old Dutch Church of

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Sleepy Hollow. The strain of blood on the maternal side is traced in the family records to the Hudsons on one side and to the Rileys on the other. It was of this Hudson family that Commodore William L. Hudson sprang, and it was he who commanded the Wilkes Antarctic Expedition and discovered Hudson Island in 1842, which was named for him. He also commanded the ship Niagara which laid the first Atlantic cable. He was a very religious man. "Captain Hudson, devout as he was gallant, after the cable had been drawn to its anchorage on shore, surrounded by his crew, with uncovered heads, fell upon his knees, and beneath the stars gave thanks to Almighty God for His gracious favor, and for the new power then born into the world."*

*Rev. Dr. William Adams, at a dinner given by Cyrus W. Field to commemorate the 25th Anniversary of the signing of the agreement to form the New York, Newfoundland and London Cable Company.

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Mr. See's mother was Charlotte S. Riley. Her mother, Grace Sands Hudson, was twice married, first to Isaac See and from this union came Rev. John L. See, D. D., Rev. William G. E. See, and Rev. Isaac M. See. Isaac See died December 25, 1829, and his widow was married to Horace Riley on May 14, 1835. The first fruit of this union was a son, Robert Hudson, the second Horace Goodrich, and the third a daughter, Charlotte Southack, from whom, through her marriage with Joseph Benedict See, Edwin Francis See was born. His birth occurred on January 29, 1861.

CHAPTER II

EARLY EDUCATION

COMING from such ancestry, in which independence and patriotism were blended, and being born in such a place as Tarrytown, where the Dutch settlers had early provided for the culture of religion and where American literature as a distinctive type may be said to have taken its rise in Washington Irving, who not only interpreted the spirit of the Hudson Valley and gave it expression in numerous historical sketches, but who also added to the dreamy charm of the place by the creations of his fancy, it is no wonder that young See developed a fondness for literature and a devotion to religion. It is rather surprising to find in his early life but small trace of the strong American setting to which his life naturally belonged; he was a patriot, but

LIFE OF EDWIN F. SEE

neither as boy or man did he seem to be dominated by patriotism as a controlling passion.

Mr. See's early education was obtained at the Irving Institute, a private school of high standing and good repute in Tarrytown. His naturally vivacious temperament did not hinder his making good progress with his studies, for from the beginning he took high rank, especially in writing compositions, which, though they show no remarkable gifts, indicate his thoroughness and painstaking habits by the way in which they were prepared, as well as in their careful preservation. When he graduated from the Institute at the age of fifteen years he read an essay for which he won the prize, he having already won several prizes for his literary work.

It was at this period of his life that he formed the habit of writing out from memory the sermons that he heard preached, a habit which doubtless had

EARLY EDUCATION

much to do with his ability afterwards to deliver addresses substantially as they were prepared, without the aid of his carefully written manuscript.

At the end of his life Mr. See declared that his religion had not been of an emotional type, and it was a true estimate of that vital element in him, which, from his earliest years, held him to the performance of his duty with a singular fixedness of purpose. His high regard for religious education was partly a reflection of his own experience, for he had entered into fellowship with the Christian church through the gradual unfolding of his spiritual life, the daily drinking in of religious truth and the steady purpose to live uprightly in the world. He experienced no convulsive change, no great emotional crisis, so that the act of joining the church was only the outward and public confession of a faith which he had always been taught to hold and which he had

LIFE OF EDWIN F. SEE

never denied, either by his inner feelings or his outward conduct. His conversion was not Pauline, a bright light bursting upon his spirit in the glare of midday; it was rather the unfolding of the flower of piety under the warmth of a May morning, a flower that had been carefully nourished and fed by the influence of godly parents, the teaching of the Sunday-school, the preaching of a devoted minister and by the influence of those who in the Irving Institute guided him in his first entrance to the wide fields of secular knowledge, for they were also devoted Christians and by example and precept cooperated with those who labored towards these best ends in the home and in the church. He joined the First Reformed Church of Tarrytown in 1875, the same organization with which his ancestors were connected when it was the Dutch Church of Sleepy Hollow, being received by the Rev. John Knox Allen,

EARLY EDUCATION

who was then and is still the pastor,
and between whom and Mr. See there
existed a lifelong friendship.



EDWIN F. SEE AT SEVENTEEN
WHILE A SOPHOMORE AT BUTGERS

CHAPTER III

COLLEGE AND SEMINARY

IT was quite natural that Mr. See should prepare for his life work by attending the college of the denomination with which he had connected himself, so that having finished his preparation at Irving Institute he was admitted to Rutgers College at the age of fifteen, much younger than most, if not all, of the men in his class. In his college life Mr. See was successful in winning several prizes for literary work. An essay which he wrote during his junior year upon the Negro problem was very highly commended by the judges and brought him the prize, though without competition. It was in his junior year that he made Phi Beta Kappa, being among the first eight or ten men in his class in general scholarship. He was a member of the Chi Psi fraternity, but

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he does not seem to have been very active in the Christian work of the college during his course. He was only a boy and had not come to maturity. His vitality and fondness for fun enabled him to enjoy all of the good times that belonged to college life. He specialized while in college in history and in composition and ranked as the best writer of his class and as a good orator. "The strength and sanity of his life even in college was conspicuous."

He exhibited his painstaking habits as an assistant in the library, which was just at that time being classified and changed from a mere "mob of books." The librarian under whom he worked speaks thus of him: "He was most helpful in suggestion and efficient in work; he had already catalogued and otherwise made his own library a ready instrument. He showed both foresight and a power of adaptation. Many of the wonderful characteristics of the later

COLLEGE AND SEMINARY

general secretary of the Brooklyn Young Men's Christian Association were developing and even manifested in his work as assistant librarian."

During his seminary course he became the president of the Society of Inquiry, and in his inaugural address exhibits the same practical turn of mind which afterwards characterized him. He urged upon his fellow members the necessity of individual effort to the success "of this as any other undertaking," and having announced that as his subject proceeded to emphasize his position by straightforward and very practical remarks, concluding: "In what I have said I have proceeded on the assumption that this society has a mission in this seminary and that it can be made productive of good to its members. * * * Either it ought to exist or it ought not to exist. If the latter be the case let us have a formal meeting, present our possessions to the

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library, disband the organization and cease to be; but as long as we show by leaving our names attached to the constitution and by-laws of the society that we think it has a right and mission in the life of the seminary, let us back up our profession by our deeds, and give to the meetings of the society our presence and our mutual support.”

One of the papers which he presented before this same society was upon the subject, “How Far Shall the Social Element be Cultivated in the Church?” In this paper he urged the importance of the social life as a means of promoting mutual respect and acquaintance; suggested the difficulties of the situation in a church “which was originally composed of good old conservative Dutch stock” upon which “has been grafted the more progressive and more wealthy, and I may say the more highly educated class of today.” He gives the picture of “Mr. A., a wealthy merchant from

COLLEGE AND SEMINARY

New York, and Mr. B., an old lawyer, with their families, promenading through the various rooms, receiving the undivided attention of all whom they would condescend to notice. Theirs to have the first cup of coffee and the largest piece of cake; also Mr. Y. and Mr. Z., the shoemaker and blacksmith, in some obscure corner, find comfort in mutually venting their spleen on 'them 'ristocratic bigbugs'!" Thus early in life he thought upon a grave social problem!

He also urged the gratification of the social instinct so as to make the church life attractive to the young. And "who wonders that young men and women full of life and activity are gradually drawn away from the church which affords them no outlet for the use of their powers and does not minister in the least to their social nature? It is very well to stand up in the pulpit and decry the theatre and dance, but how

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much better to offer a more innocent substitute in the enjoyment of which young people will not only profit themselves but others." His conservative temper leads him to utter a caution "that it is not well to encourage the social element in the church to such an extent as to lose sight of its paramount object."



EDWIN F. SEE AT TWENTY-TWO
DURING HIS ALBANY PASTORATE

CHAPTER IV

PASTORATE IN ALBANY

UPON his graduation he was called to the pastorate of the Third Reformed Church of Albany, New York, and he entered upon his duties with his usual vigor and pursued them with increasing success. It was a church located in a section of the city from which the population was moving, but Mr. See's youth and manliness soon gave him a following among the young men of the place to whom he preached a series of special sermons. So large did the attendance of men become that it was necessary to request the ladies of the congregation to attend elsewhere in order that accommodations might be found for young men.

It was while in Albany that Mr. See became interested in the work of the Young Men's Christian Association.

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The Albany Association had had a checkered experience. Originally one of the first to be organized in the State of New York, and being for a time very vigorous, dissensions had arisen and the work was abandoned for many years. In the year 1881, through the efforts of the state secretary, the Rev. George A. Hall, the Association was reorganized and aggressive religious work undertaken, with Mr. John H. Elliott as general secretary. Mr. Elliott was succeeded in 1884 by Mr. Frank W. Ober, now the editor of *Association Men*, and it was through Mr. Ober that Mr. See's interest was aroused in the activities of the Young Men's Christian Association.

Speaking afterwards of his Albany pastorate and of the influence of the Association upon it he said: "I love the Albany Young Men's Christian Association. Whatever of results may have come to my humble ministry in

ALBANY PASTORATE

your midst a few years ago must be attributed to the influence of the Holy Spirit. Whatever inspiration as to methods of work, must be credited to the Young Men's Christian Association of this city. I came to this city prejudiced against the Young Men's Christian Association and its work. This Association converted me and I went from this place so thoroughly believing in the work of the Young Men's Christian Association that I was willing to give my life to it."

While he was pastor in Albany, Mr. D. L. Moody conducted a series of evangelistic services there, and Mr. See served as the secretary of the ministerial committee and was thus brought into contact with the great evangelist, who was always quick to discover the special gifts of men, and whose practical mind was particularly keen in finding out those who were endowed with capacity for executive work. He called Mr.

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See's attention to the general secretaryship of the Young Men's Christian Association and became one of the chief factors in leading him finally to take it up.

In February, 1886, the State Convention of the Association was held in the city of Elmira, and at that meeting Mr. See delivered the opening address upon the subject, "The Aims, the Needs, and the Encouragements of the Young Men's Christian Association."

The committee from the Brooklyn Association, consisting of Mr. Frederick B. Schenck and Mr. Edwin Packard, was present and entered into conference with him about becoming the general secretary of the Association in Brooklyn. The Brooklyn Association had recently come into possession of its new building, the gift of the residuary legatees of the estate of Frederick Marquand, and this building was considered to be the finest building then in exist-

ALBANY PASTORATE

ence. The Association had also secured an endowment fund of \$150,000. The Association had maintained an existence from 1853, when Brooklyn contained a population of less than 150,000, and although the city had reached a population of 710,000 at this time there were evidences to be seen in every direction of a still larger development in the years to come. The committee pressed the magnitude of the opportunity upon Mr. See with great vigor and intelligence and were seconded by Mr. Moody, who had already spoken to Mr. See about the opportunities to be found in the work of the Young Men's Christian Association, and by Mr. Hall, whose enthusiasm and devotion made a deep impression on Mr. See's life. After considering the matter prayerfully for a month Mr. See resigned his pastorate and took up his new work, the work to which with conspicuous success the balance of his life was to be given.

LIFE OF EDWIN F. SEE

The breaking up of the ties of friendship and affection which had been established in Albany was not easy for a man of such warmth of heart as Mr. See. He had been invited to become pastor of several large churches but had declined, so strong was his attachment for his Albany field, and so successful was he in it, but he felt very clearly the call of God to the new duty, and he entered upon it full of large expectation and with calm reliance upon the leading of God in the doing of the great task that was set before him.



THE THIRD REFORMED CHURCH OF ALBANY, N. Y.
OF WHICH MR. SEE WAS PASTOR

CHAPTER V

THE BEGINNING IN BROOKLYN

A VERY definite idea of the state of mind in which Mr. See came to his new work is shown in his address at the welcome reception which was tendered to him by the Brooklyn Association:

“If you will pardon these references to myself I will tell you why I am here—why I left a church with which my relations were more than harmonious, which was as dear to me as the apple of my eye, in order to accept the general secretaryship of this Association; I may sum it all up in one word by saying that I have come here for the sake of the young manhood of a great city. Is there not need of well-nigh superhuman efforts in behalf of the young men of our day? There is need, for one thing, because of the

LIFE OF EDWIN F. SEE

demands the age is making upon them—not the demands which will be made in future years upon those who are young men now, and who will be older men then. I am not thinking of the rising generation coming up to fill the place of the fathers as did Luther's teacher, who used to take off his hat in the presence of his scholars because among them were burgomasters, doctors, chancellors, and magistrates. But I am thinking of the demands which are made in this day upon young men in their young manhood. You will call to mind young men who are occupying prominent editorial chairs, young men who stand at the helm of large financial interests, young men who rank high in political and governmental control. I need not dwell upon the old story of the achievements of young men. It would contain the names of such as Alexander and Napoleon, Raphael and Byron, Hamilton and

THE BROOKLYN BEGINNING

Pitt and the Son of God and Son of Man Himself. Whether the placing of young men in positions of responsibility and influence is wise or not, it is not for us to inquire at this time. The demand has been made—the question is, How is it to be met?

“How is it being met? What are the influences that are uppermost in the minds of the young men of our day? For every one young man who is still susceptible to home influences, who is within the reach of the Sunday-school, who is within the pale of the church and the Young Men’s Christian Association, there are ten who are no longer swayed by a mother’s word, who consider themselves too old even for the Bible class, and who would rather roam the streets than attend the services of God’s house. It is estimated that only five per cent of the young men of the country are church members; that only fifteen per cent

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attend church services with any regularity, and that seventy-five per cent never go to church at all. On the other hand it is appalling to learn from the chaplain of Auburn prison that of the 1500 men in that institution, the average age is twenty-three and one-third years; concerning a House of Correction in a western city that 1172 of its 1773 inmates are young men between the ages of sixteen and thirty-two; concerning an eastern State Penitentiary where there are no boys, that the average age of the nineteen hundred prisoners is less than twenty-four years. Thus our young men are fitting themselves not only for the responsibilities which they will have to assume in later years, but also for those duties which the world would gladly throw upon their shoulders now. And it is upon these young men with their grand possibilities and capabilities that the forces of evil are concentrated.

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It is upon them that the saloon, with the finest front that is presented to the street and the most attractive interior that may be found in a public place, turns its chiefest enticements. It is upon them that the gambling den turns loose its swiftest decoys. It is upon them that the gilded home of vice fixes its strongest seductions. And it is for these young men that the Young Men's Christian Association exists, and it is to help along in this grand work that I am here."

From that day until the day of his death his body, mind and spirit, his natural and highly cultivated gifts, were used to accomplish the uplifting of the young men of Brooklyn, while at the same time he was much sought after as a speaker at Association anniversaries and conventions, and as a preacher in the various churches of his own and other denominations both in Brooklyn and throughout the continent.

LIFE OF EDWIN F. SEE

We have seen that the life of Mr. See was entirely lacking in spectacular features. Beginning in a staid, conservative village, developing under influences well calculated to bring out the best that was in him, coming to the assertion of independent life under conditions favorable to sound learning, manifesting a conscientiousness and thoroughness in any appointed task, he occupied but two posts of duty during his mature life: one that of his pastorate in Albany and the other that of the Brooklyn general secretaryship. It is by his remarkable work in the second position which he held that he made his chief contribution to the life of his time. In order that we may know how large a work it really was that he did, we must think of the office which he held, and of what it represents in the Christian life of the world, and especially of the North American continent.

CHAPTER VI

THE EVOLUTION OF THE MODERN ASSOCIATION IDEA

WHILE the Young Men's Christian Associations bear the same name now that they did when they were first formed they would not be recognized by one of their members who had died during the first few years of their existence, if he should come back to life and visit them now. Many of them were engaged in all kinds of religious work and were content that their work should be done by young men with no thought that the undertakings of the organization should be as carefully restricted to the class indicated by the name that it bore, as that its active control should be kept in the hands of the Christian young men of the community. There was hardly any good impulse aroused in the hearts of

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Christian people that they did not turn to the Young Men's Christian Association to give that impulse effectiveness. All kinds of eleemosynary and religious work were taken up by various Associations and it required the experience of years to discover what is now clear to all, that the field of the Young Men's Christian Association can never be outside of the young manhood of the city in which it exists, and that concentration upon that field is always sure to bring a recognition of the value of the agency that undertakes it and a vast increase of productive effectiveness. In various sections of the country the Associations groped for their true place. Some became a general evangelistic agency and only by special emphasis worked for young men. To reach the masses was regarded as the Association's duty. It seemed providential to those who stood for this type of work that such an agency, undenominational

MODERN ASSOCIATION IDEA

and with the fire of youth both in itself as an entity and in the men who composed it, should be ready for such undertakings. Many of the leading evangelists, among them D. L. Moody and L. W. Munhall, were both the product and the prophets of this idea. Chicago was the center from which these influences radiated. But gradually, and chiefly by the influence of the International Committee, with its headquarters finally located in New York City, and by the example of New York City itself, the modern Association idea, that the work of the Associations must not only be by, but for, young men, prevailed over that of its general evangelistic mission.

The fundamental idea which lies at the basis of Young Men's Christian Association work was so full of vitality that it could not be prevented from developing and increasing in strength and influence. The work of the first Asso-

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ciations was not broad but almost exclusively confined to the conduct of religious meetings; but they steadily enlarged their conception of duty and the scope of their activities until they ministered to nearly all of the multitudinous needs of the life of young men—social, educational and physical, as well as distinctly religious. It soon became apparent that a new kind of specialized leadership would be necessary in order that this vigorous sociological agency might be utilized to the fullest extent for the uplifting of men, and so gradually there was developed a new type of professional Christian worker, known as the general secretary of the Young Men's Christian Association, the name decided upon as the best of many suggested in 1871, or about twenty years after the first Associations were formed on this continent in Montreal and Boston. This officer is the executive of the Young Men's Christian Associa-

MODERN ASSOCIATION IDEA

tion which he serves. He is actually the most influential factor in shaping the policy that shall be adopted by the board of directors, and in executing the plans which are approved by the board. He is not often a minister, and the best traditions of his office require that he shall develop others and stimulate them to devote their gifts, time and means to this form of Christian activity, and that he shall become to the community an exponent of the idea of Christian work for young men and by young men.

The Brooklyn Association was much slower to take up distinctive work for young men than was the Association of New York City. Brooklyn was and is preeminently a city of homes and a city of churches. The Association was close to the church life and was influenced by the demands of that life to a type of religious work that was distinctively spiritual. Mr. Moody also

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had large influence with some of the leading men, and his ideas, as represented by the Chicago work, had much to do with the development of the Association's activities in evangelistic meetings and in work somewhat of the mission type. The secretaryship had not been continuous, four men having held the office of general secretary since 1875, while in New York City McBurney had been from June, 1862, the executive officer and had shaped the policy of the board in cooperation with its members to a definiteness of work for young men which Brooklyn and many other strong Associations lacked. Nor was the equipment of Brooklyn at all adequate, and when that Association came into possession of its first modern building it found itself in need of a far more vigorous and comprehensive mind in its executive, and an enlargement of the scope of its undertakings to the full demand of the individual young man

MODERN ASSOCIATION IDEA

in all of the complexity of his nature, and also the extension of the scope of the work to the whole of the rapidly developing community. In Mr. See the Association found the man that was needed, the man of culture and leadership, filled with an unselfishness of devotion that won for him and the work the love of as fine a body of co-laborers, especially among the young men, as could be found in any city. It was an advantage that Mr. See had been touched by the kind of Association work that first influenced him, for he did not need to unlearn anything. It was not a general but a distinctive work that had gripped him; not a pulpit or a platform that held out its alluring invitation, but the chance to organize the forces of righteousness in a great city for the conquest of young men in the name of the Son of Man. While ministerial training is not usually supposed to furnish the best preparation

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for the secretarial office, it was never injurious in its effect upon See's life. This is the more remarkable when it is remembered that he was entirely without business training or experience. He had spent his life in school, but his naturally methodical habits made up in him for any lack of knowledge in business affairs, and while he was generally known as a minister this knowledge was never any barrier between him and other young men. When dealing with the affairs of the Association he took the standpoint of the layman with whom he worked, and when he spoke from the pulpit he entered into the fullest sympathy with his fellow clergymen, and these elements united to make the Brooklyn Association work strong.



EDWIN F. SEE AT TWENTY-FIVE
SOON AFTER BECOMING SECRETARY OF THE BROOKLYN
ASSOCIATION

CHAPTER VII

THE BROOKLYN GENERAL SECRETARYSHIP

MR. SEE did a splendid piece of constructive work in Brooklyn. When he took up the general secretaryship there the Association was just entering upon a new era of its life. The city itself was only beginning to feel the pressure of the great currents of population which have since inundated it. It was united to Manhattan Island by a single bridge and by the various ferries, but the transit thus provided was not good enough to insure the rapid growth of the city. Yet it was inevitable that better means of communication should come, and with the general use of electricity for transit Brooklyn began to grow at a marvelously rapid pace. The outlying districts were built up and farms were divided into building plots

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which were occupied by dwellings, detached houses and apartments in which the people of the metropolis sought for homes within their means and away from the congested parts of New York. This growth of population brought with it an increasing number of young men and the Association was faced by the problem of adequately providing for them. Its one central building, though beautiful and commodious, was not sufficient, and under Mr. See's leadership Brooklyn soon followed the New York Association in the adoption of the metropolitan plan of organization, and gradually the various branches were developed under the direction of the central board. In all the years of patient labor, of heroic giving, of large and ever expanding vision through which the Brooklyn Association has come to its present strength, Mr. See's leadership has been the largest human factor in bringing it all about, and he did it

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with such splendid self-effacement that not a few who have watched and wondered at what has been done have hardly known who the moving spirit has been. In this, as in so many other ways, he was the embodiment of the best traditions of the secretarial office. His ideas always carried weight with the sound business men by whom he was surrounded because they were the result of calm reflection and sound judgment and were never the outgrowth of whim or caprice. He knew Brooklyn from end to end, and was in touch with its best life and resources. With a courage born of his own conviction of duty, and buttressed by his own consciousness of unselfish devotion to the cause that he had espoused, his advocacy of a policy of extension was irresistible. He knew what was needed, he saw the possibilities of its accomplishment, he heard the divine call and led men into the larger and rapidly developing fields. Branches

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were formed, but better still they were amply supported from a strong center. Buildings were erected and manned with capable executives until at the end of his life Brooklyn ranked high as an Association center and was everywhere regarded as one of the leading cities of the United States in the expression of the Association idea. He always had in mind the three steps in the development of the Brooklyn work, extension in branches, equipment in buildings, and endowment; and one of the regrets of his last conscious moments was that he could not live to help complete the endowment for the Brooklyn Association.

So far as the growth of the Brooklyn Association can be expressed in figures, it is about as follows:

In 1886 there was but one building, and in 1906 there were eleven. The membership had grown from 2500 to nearly 7000. The boys' department was not organized when he took control,

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and at the time of his death there were 1200 members in four departments. The two Bible classes had developed into eighty-two, with 1300 students. The number of employees of the Association had increased from fifteen to eighty, and the fifty subscribers to 1500. The average weekly attendance at religious meetings had grown from 200 to more than 1000 and the real estate of the Association and its endowment from the neighborhood of half a million to nearly a million and a half.

A man's value to the world should never be judged by the amount of work that he performs, nor by the visible fruits of his labors in tangible results. The spirit with which he has wrought, the personal touch, the idealism, behind the labor of his hand or brain, the unselfishness and generosity of his life by which his work is given its deepest and truest meaning, must enter into the account if one is to know the real value

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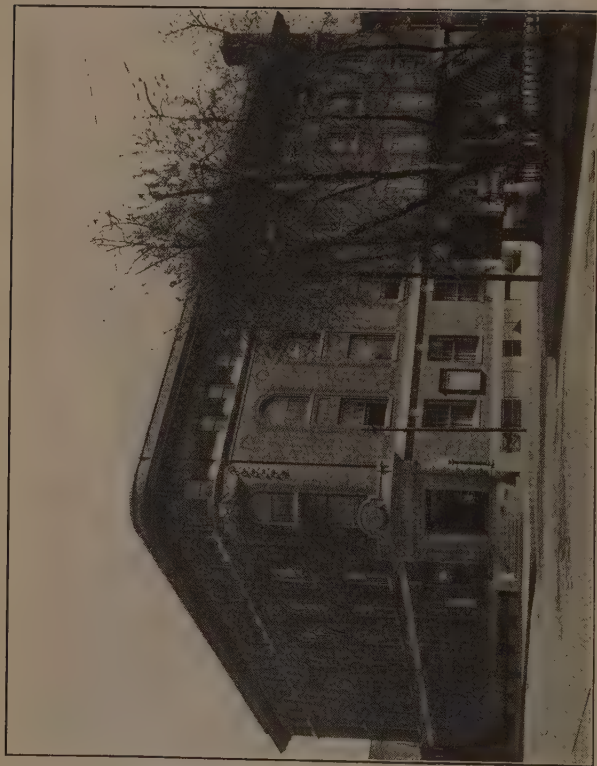
of a good man's life. So that a piece of work done by one man may be highly esteemed, and wrought by another may pass as trivial or lacking in significance. Bulk does not determine value, nor activity insure worthy results.

The temper and spirit with which one works will fix his place among his fellow men far more surely than any other factor. It was this that gave George Hall his hold upon the Association leaders of his time. Men loved him because they knew that he was tender, affectionate, warm-hearted, sympathetic. He made the office he held and was in no way dependent upon his title for his strong grip upon human hearts. With McBurney it was the same. Who ever thought of what he had done, so much as how he did it? It was the spirit rather than the deed. Those long years of absolute devotion to young men, passionate in the fervor of a strong man's love, sanctified by the

BROOKLYN SECRETARYSHIP

holiness of a Christian unselfishness, were but one long exhibition of the inner spirit by which the best power of heart and brain were given up to the service of men.

Judged by this higher standard Mr. See's administration in Brooklyn will remain one of the conspicuous examples of effective Christian service, and by it he won for himself a secure place in the esteem and affection of all Association men.



EASTERN DISTRICT BRANCH BUILDING
OPENED APRIL, 1906

CHAPTER VIII

ACTIVITIES OUTSIDE OF BROOKLYN

IN the midst of all the work that occupied his mind and hands in his own particular field, Mr. See found time to make very large contributions to various Association undertakings for which he was not immediately or directly responsible. The most important service of this character which he rendered to outside Association work was the gradual development of the present graded system of Bible study. His training and habits as a Bible student enabled him to detect the weakness of the Association's Bible work and to supply what it had always lacked. In pressing Bible study as one of the essential features of the Association's activities he was following McBurney, who had stood as its champion and whose example in Bible teaching had

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been the largest single factor in holding the Associations true to a recognition of its importance. The difficulty had not been any lack of a clear conviction that such work should be done, but the Bible study had not had that breadth and adequacy which the work of Mr. See gave it. Not that scholarly men had not been secured as teachers of the Association Bible classes here and there, but there had been no unity of method, no uniformity of courses and no clear recognition of the fundamental pedagogical principles upon which successful Bible study for men and boys must rest.

Mr. See was not only a successful Bible teacher but a trainer of teachers in the Brooklyn Association. He was appointed the chairman of the committee on Bible study for the State of New York, and in that place he made careful tabulations and prepared comprehensive reports of the general conditions

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and then gradually evolved plans to meet the needs now being so generally felt. Acting largely under his inspiration the International Committee brought together groups of men from different sections of the country to study the religious work and especially the Bible study, and he was invariably chosen to preside at these conferences, and he was practically Bible study director for the International Committee for three years, preparing the first Bible Study Prospectus issued by the committee.

Another very important piece of work which Mr. See was able to do was connected with the historic Buffalo Convention of 1904. For some time preceding the convention the Associations of North America had been agitated by the discussion of what was the proper relationship which should exist between the International and State Committees, and between those com-

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mittees and the local Associations and branches. At the Boston International Convention, held in June, 1901, a committee of twenty-one was appointed to "consider whether it is possible to devise a plan by which the relations of the International, State and local Associations, and the functions of each supervising agency may be more fully defined."

There were wide differences of opinion as to what should be done, and as the discussion of the subject proceeded in the Association press and at the various Association gatherings, it became apparent that there was likely to be a serious division in the Association ranks unless such a calamity could be averted by the exercise of wise diplomacy and by the overruling of a gracious Providence. Mr. See occupied at this time the position of unquestioned priority among the general secretaries of the Associations of the

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country, and had held also an entirely independent and disinterested position with relation to the subjects that were then causing irritation. He felt that the position of each contending group was capable of being modified, and that the main body of Association members, directors and paid officers would be glad to have some harmonious result, rather than a perpetuation of discord and strife. He believed also that for either one or the other idea to gain an unqualified triumph at the Buffalo International Convention would be disastrous, and acting in harmony with his convictions he invited the co-operation of twelve or fourteen other employed officers to serve as a sort of *committee of conciliation*. His hope was that by this means the calamity which he felt to be impending might be averted.

The body of men chosen by Mr. See had held some meetings previous to the

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convention, and had found that there was a spirit of fairness and conciliation existing among them, and throughout the brotherhood generally. Dr. L. L. Doggett thus describes the first important result of this conference:

“This group of men felt that the first vital step was to secure the election of a thoroughly impartial and able presiding officer. They suggested the name for nomination of the Honorable Henry B. F. Macfarland, of Washington, who was unanimously elected. He was not in any way connected with either side of the controversy, and immediately won the respect, confidence, and loving regard of the entire body of delegates. He was a skilled parliamentarian, courteous, commanding, and impartial in all he did. To him more than any one else was due the harmonious and fraternal outcome of the convention.”*

As the discussion of the report of the

* *Association Seminar*, June, 1904, page 325.

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Committee of Twenty-one and of the minority report proceeded in the convention, there was exhibited an unusual spirit of courtesy and Christian goodwill on the part of the participants, and just at the time when such remarks were likely to be most effective, Mr. See was recognized by the chairman and made the following address, which may be taken as clearly indicating his point of view:

“I represent a group of gentlemen, personal friends, who came together a few weeks ago and who included in their number some who were friends of sympathizers with the majority report and some who were friends of sympathizers with the minority report. As we proceeded we found a conciliatory spirit growing among us, and in the end substantial agreement that both reports were extreme and that there was a common ground on which we might come together. After that we found that

this sentiment had a wide existence in our brotherhood; and we have therefore had a conference in this convention among ourselves and with representatives of both sides of this question, and we have prepared a series of amendments which we have now unanimously agreed upon after conference with gentlemen who represent the interests of both reports.

“We would have you understand in advance that we are not proposing to present a compromise to you in the weak sense of that term as it is understood by some; but a compromise in the good old-fashioned meaning given by Webster when he says that it is ‘a reciprocal abatement of extreme demands or rights resulting in agreement.’ It is that kind of compromise that we propose, in which we eliminate that which is extreme and incorporate strong, positive, definite statements without ambiguous phrases, that shall safe-

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guard the interests of our entire work. Before I sit down, let me ask of you, gentlemen, that you will keep an open mind during this series of proposed amendments. I appeal to you on the ground of the fraternity of our Associations. I do not appeal to your sentiment. I do not appeal to you even as Christian brethren. But I appeal to you on the basis of an historic argument and on the ground of common sense. For fifty years delegates have been coming together in these conventions. Next to its religious life the strongest element in the success of our brotherhood has been the keeping together of our men. Fifty years ago a group of men widely distributed geographically, not known to one another in advance, representing organizations doing various kinds of work, without traditions behind them, got together, not only in spirit but in fact and in polity; and shall we, fifty years having passed, with

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their uniting traditions behind us, knit together by a thousand personal friendships, shall we not come together? It would be a pity, a thousand pities, if we could not."

The two important contributions that were made by the compromise group, as the body of secretaries was designated, were the securing of Mr. Macfarland as the governing officer, and the drafting of the amendments which were finally adopted substantially as they were presented to the convention by Mr. Walter C. Douglas, of Philadelphia, who was selected for that purpose.

Mr. See was the dominant factor in bringing about these good results. His relations with the International Committee were particularly close, and he appreciated fully the value of the service which that committee and its secretaries were rendering to the Association cause in general; as a member

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of the State Committee of New York, he was jealous for the maintenance of the proper place in the Association economy for the State work, and as a general secretary of one of the greatest of American Associations, he saw clearly the advisability of preserving the autonomy of the local unit.

Besides this, he had been so wise and kind in all of his personal relations with the Association men of the whole country as to have won their confidence in his sagacity, and in the judicial quality of his mind, and it was to his personal influence, as much as to any other single human factor, that the effective result of the effort at conciliation could be traced.

The convention ended in a triumph of Christian feeling, the threatening cloud was overpast, and the unity of the brotherhood was again manifested to the world.

Mr. See was a member of the board

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of trustees of the Young Men's Christian Association Training School at Springfield, Mass., and was deeply interested in its work; he was one of the oldest members of the Religious Education Association, and was three times invited to become its general secretary. His contributions to religious periodicals while not numerous were always stamped by a fine self-restraint, and were weighty in the messages that they bore. He was never a mere rhetorician using words for words' sake, but rather employing them as vehicles for well-considered thought. His book on "The Teaching of Bible Classes," while written primarily as a text-book for normal classes, is really more than that; it places the result of modern psychology and pedagogy within reach of the Bible class teachers in the Association who may lack the advantages of higher educational training, and it shows how closely related these subjects are to the

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most successful teaching of the Word of God. It has had a wide use among the Associations, especially at the training and summer schools, and is a recognized standard in teacher training.



BEDFORD BRANCH BUILDING
OPENED OCTOBER, 1906

CHAPTER IX

A SUMMARY OF HIS PERSONAL QUALITIES

MR. SEE was typical of the very best in the secretarial office. Without being a genius or being distinguished in any particular way by gifts that would attract the attention of all before whom his life was lived, he had in him nearly all of the qualities that are required to be exercised in the position which he filled. To begin with he was dominated by a profound religious purpose. From boyhood reverence occupied a large place in his nature. He was devoted to Jesus Christ as to a personal friend. The placidity of his life was indicative of its depth. The great undercurrents were moving constantly toward God in affectionate devotion. He loved men as his brothers, because he loved God as

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his Father. He worked under a sense of individual responsibility for the use of his gifts and his time. There can be no true efficiency in such a work as he undertook without this fundamental thing in a man's life. The cross with its supreme sacrifice must find a response in the life of the man who would make the message of the cross effective in the lives of his fellows. It was therefore extremely natural that when Mr. See became a member of the New York State Committee he should be associated with the Bible study division of the religious work of that committee, and it was in that work that he rendered some of the best service of his life.

He was also of an exceedingly practical turn of mind. His religion being without fanaticism, it fitted itself into the life of other men by the use of natural channels of expression. His conception of the religious life was that

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it should manifest itself in service, and he knew that in rendering service the standpoint of the one to be served must be taken rather than the standpoint of the one who would serve. This practical quality in him accounted for his ability to do such an immense amount of work and to do each piece of work well. No one ever knew him to slight anything he undertook to do. He not only performed the duties of his particular office acceptably but he recorded with the utmost care just what those duties were, and was therefore able when occasion required to give an account to those with whom he labored of the use of his time and strength. Among his papers I have found a complete record of all the engagements which he declined, and letters to the president of the Association stating the number of interviews he had had with the various branch secretaries, the number of board and committee meet-

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ings that he had attended, the work he had done in connection with the State and International Committees; all given with such detail as to convey an exact idea of the amount of time and labor involved in each. It was because of this sane view of life and his recognition of the fact that he was living as a man among men and not occupying a pedestal above his fellows that made him so much sought after in counsel. Most men do not wish the advice of those who are living a life so exalted as to render them ineffectual in practical affairs; they rather turn with eagerness toward those who manifest the spiritual force of their being sanely and with practical efficiency.

It was indispensable that Mr. See should have a large vision in order that his new field might be cultivated as it needed to be. The Brooklyn Association had assumed a prominence by the erection of its new building which

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caused the entire brotherhood to turn their eyes toward it for a leadership which it had not yet shown. The New York Association had recently been re-organized upon the metropolitan plan when Mr. See took charge in Brooklyn, and after he had developed the work in the central building his first step was to encourage the formation of branches and the securing of buildings for them. During his administration no less than \$915,740 were raised for this purpose and for securing proper equipment for the Brooklyn work, and in all of the great task of planning to raise the money and actually doing it Mr. See was the leading spirit. He saw the Brooklyn of the future. He knew that unless the Association was enlarged and spread out into the community by the organization of branches it could not possibly meet the needs of the city. It is always through such vision of tomorrow that the work of today can

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best be done. In connection with the State work this same aggressive, venturesome optimism was shown. He believed in the need of expansion and enlargement, of increase in money and men so that the kingdom of God might keep pace in its extension with the other organizations that had vitality.

In his patience and transmittible enthusiasm he was typical of the very best in the secretarial brotherhood. His patience made him willing to wait for the consummation of his desires, his enthusiasm was like a fire shut up in his bones. He was not demonstrative, the fires that crackle most are not always the hottest, yet his friends all knew that down deep in his soul was hid the energy of a compelling passion; the passion for God.

Though quiet and rather reserved in the expression of his deepest thoughts to strangers, he was able to communicate this inner fervor to others and so

PERSONAL QUALITIES

it came to pass that around him in Brooklyn he gathered a sturdy band of earnest men who were really devoted to him with a singular devotion, and when in State or International councils he expressed his opinion or advocated any cause he compelled a ready following.

The crowning thing in all his beautiful life was the depth and constancy, the genuineness and stability, of his personal friendships. The old Dutch blood in him when once set in a given course was not easily turned aside. Upon the first introduction he might be reserved and dignified, sometimes really formal as became a true cleric, but once this point of caution was passed he was your friend forever and a day; his reserve disappeared and you were permitted to look into a nature as deep and transparent as some quiet mountain pond that lies forever above the bustle and the dust of the city.

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And such a friendship! The sparkle of wit, the freshness of repartee, the wealth of scholarship, the touch of sympathy were all there, and perhaps most notable of all, that capacity for discovering good in others that must always be the basis of true human friendliness. Affection is never solitary; it is awakened only by its counterpart and it springs up within the soul when it hears an awakening call from the soul of another.

In theology Mr. See was a constructive liberal. He grew less and less dogmatic, more and more tolerant. Life was to him far more than meat and the body more than raiment, and the fact of the inspiration of the Bible had a greater significance than any theory about it. He was influenced by modernism, yet did not think it to be a part of his task to undermine the reverence of other men. As he grew older theological questions seemed less im-

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portant and the practical bearing of religion upon life assumed the place of preeminence in his conception of the meaning and value of Christianity. He had no theological fads, and engaged in no theological controversies, though his own thought was clear upon such subjects and his own convictions deep. The reality of the historic Saviour, the possibility of fellowship with God, the necessity for the exhibition of Christian graces by men in all ranks of life, the certainty of divine help in daily life and service, these were the great things upon which he dwelt and these influenced him in his daily conduct because they were behind it at the very spring of his being, out of which rose the abundant streams of ennobling influence by which he blessed the world; and when he passed away he went out into the silence of death with calm, unruffled faith in the life that is immortal.

During his last illness he was at his



GREENPOINT BRANCH BUILDING
OPENED NOVEMBER, 1907

APPENDIX

THE APPEAL OF THE GENERAL SECRETARYSHIP TO COLLEGE MEN*

One of the most important papers which was written by Mr. See was "The Appeal of the General Secretaryship to College Men," and quotations from it will show what his conception of the office was:

I. What need has the Young Men's Christian Association for general secretaries? What appeal does it make to young men looking forward to their life work? Any one who has had anything to do with the filling of an important Association secretaryship within recent years, cannot fail to realize that the supply of men for the more important and responsible Association positions is inadequate to the demand. The men who are competent to fill these positions

*This paper was read by Mr. See at the Northfield Student Conference, and elsewhere, and had a wide influence on college men.

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of responsibility are already congenially and usefully located, and as a result important positions in the Association go begging for the right kind of secretaries.

It may safely be said that the Associations have far outstripped in their acquisition of material equipment and in their numerical growth the increase of the number of men to take charge of these interests. We have added more large buildings than we have added competent secretaries to man them. We have secured the cooperation and support of a greater number of representative business and professional men, than of men who have been willing to devote themselves to this calling as a life work. Even the number of men who have been willing to identify themselves with this movement as a volunteer working force has been out of proportion to the number of those with corresponding mental and spiritual calibre who would serve in a secretarial capacity

"APPEAL TO COLLEGE MEN"

as a rallying center for this volunteer force.

II. What is the opportunity for usefulness in the general secretaryship? The service that a man can render to his fellow men must be the determining consideration in the choosing of any calling, but it is especially true of the ministry or the general secretaryship. We have here a ministry to young men, the greatest factor in the world's progress. The Association stands for the physical, intellectual and spiritual betterment of this important class of the community. It is an all-round work, such as has been given to few if to any other agencies to carry forward. There is found in the Young Men's Christian Association a common platform on which mingle with unconscious ease, as on no other platform that the writer knows anything about, the Christian young man and the young man who has not yet acknowledged his allegiance

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to Christ. Young men are flocking into our buildings daily, in small places by the scores, and into our larger buildings by the hundreds. They come for physical recreation, for social enjoyment, for intellectual improvement and sometimes for spiritual good. In any event they have displayed confidence in the Young Men's Christian Association. Their intellectual and spiritual suspicions are relaxed and they stand, as no other group of young men stand, in a position to be reached with reference to their spiritual welfare. In a word, the Young Men's Christian Association offers the most fruitful and effective field for personal work among young men that is found in the world.

The general secretaryship offers to men a *life* work. From the standpoint of actual experience, some of the leaders in Association work have been and are from fifty to sixty years of age. International secretaryships, State secretary-

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ships, metropolitan secretaryships, and in some exceptional cases local secretaryships, have all been acceptably filled and dignified in the incumbency by men who have reached the maturity of their powers during the sixth decade of their lives.

III. What opportunity is offered for the exercise of the talents that God has given, and the education that has been secured at the cost of self-sacrifice or at the expense of others? Why does the general secretaryship of the Young Men's Christian Association make a special appeal to college men? The ideal man for the general secretaryship in our opinion is a college man who has had some business experience; but in general the breadth of outlook, the balance of judgment, that training of the mind which a college education affords, are all of the greatest service in the general secretaryship.

The departmentalizing of the Young

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Men's Christian Association, which has been a marked feature of its history the past few years, has intensified its appeal to college men. The physical directorship is no longer limited, as it once was, to the superintendency of the gymnasium, but has to do with the physical lives of young men even up to the point of a medical diagnosis of their weaknesses and a prescription of exercise suited thereto, and all of this associated with the freest opportunity that is anywhere given to enter into the secrets of the lives of young men and to direct them to a higher level. The educational directorship, embracing in one case the management of eighteen hundred students, in others from five hundred to one thousand students, involves duties commensurate in importance with those of a principal of a school or even the presidency of a college. The secretaryship of the boys' departments, with the attention that is

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being given to the principles of the new education in their development, involves familiarity with the latest pedagogical methods in the instruction of youth, and the most important plans that modern science has to suggest in promoting the physical as well as the mental and spiritual welfare of boys. The men who have been sent to foreign lands as Association secretaries, without exception, if the writer is not mistaken, were college men, a college education seemingly having been regarded as a *sine qua non* in their selection for this important work. A new specialization has also appeared in the conduct of the religious work, involving the direction of evangelistic meetings that in some instances reach regularly each week more than a thousand men, and the maintenance of Bible study departments with their varied plans for reaching different types of men, with an enrollment in some cases of five hundred

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students. The discharge of duties in these responsible positions calls for the exercise of all the talents that God may have given to the best endowed college man, and the use of the most liberal and varied education that he may have enjoyed; and when he has passed from the position of specialist in any of these departments to that of general secretary, with a responsibility for the unifying of these various departments within the Association, giving direction to each of these experts in his special line of work, and with an added responsibility for financial and business management, and for the proper presentation of the Association's claims to the public, and for a thousand and one executive duties that press in upon him day by day, who does not see that there is scope here for the exercise of the most versatile talents and for the use of the most liberal education?

IV. Will there be an opportunity

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in this work for maintaining my intellectual integrity? The general secretaryship probably is not subject to other laws in this particular than any profession which involves executive along with other duties. The preacher who spends his mornings as well as his afternoons upon the street will soon lose his intellectual grasp. The physician or lawyer who allows the burdens of his practice to interfere with his study of the most recent literature of his profession will invariably degenerate, not only in his intellectual life, but as a practitioner. So the general secretary who allows himself to be swamped by executive duties will undoubtedly suffer in his intellectual life thereby. But I venture to say that there is the same intellectual stimulus for the general secretaryship that there is for the physician or lawyer, if not for the preacher or teacher. There are the study and promotion of educational

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and Bible study movements among young men, the maintenance of libraries and literary societies, the instruction of Bible classes, the contact with leading professional and business men, all of which are a source of intellectual stimulus. The college man who enters the general secretaryship with a broad outlook and an intelligent purpose need fear neither that he will throw away the education that he has secured, nor that the processes of education in his own life will halt as he enters that calling.

V. What provision will it make for temporal support? Of course the general secretaryship is not the calling for a man who is going into his life work to make money. Neither for that matter is any one of the more useful callings. Dr. Newell Dwight Hillis tells us that the cook in the pastry department of the Parker House in Boston received a salary \$1000 in

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excess of that received by President Eliot of Harvard University, and that the average salary of the Congregational clergyman is \$590 a year, while the sewer-diggers of Chicago receive \$2.25 a day. But it is right that a college man should ask the above question, and that he should be told that the schedule of remuneration in the general secretaryship of the Young Men's Christian Association is equal to, if not in excess of, that prevailing in the ministry and in the profession of teaching, and is adequate to the moderate needs of men in that position.

VI. What qualifications are necessary for the general secretaryship? I may answer in the points of a paper on "The Twentieth Century Secretary" by one of the secretaries of the International Committee. He mentions seven qualifications: Leadership, administrative gift, personal magnetism, faculty for discovering men, consecra-

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tion, Christ-likeness, ability to train others for leadership in the work. To these nothing need be added.

FROM MINUTES OF BROOKLYN BOARD OF DIRECTORS

The Executive Committee of the Board of Directors of the Brooklyn Young Men's Christian Association, have learned with profound sorrow of the death on July 18, 1906, of our beloved general secretary, Rev. Edwin F. See.

Mr. See had been the general secretary of the Association since 1886. When he came to the Association, the work in the new building at 502 Fulton Street had been inaugurated about six months, and it was in charge of that work that he first served as the executive officer of the Board of Directors. Later, when the capacity of that building was taxed to its utmost and it became apparent that the one building could not meet the requirements of the young men of so large a city, Mr. See

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led in the movement for the establishment of branches, and then represented the board in charge of the central Association and branches. And in 1896, when this central Association became a branch, he served as general secretary of the Metropolitan organization. Under the wise, devoted and self-sacrificing leadership of Mr. See during all these years, the Association has continued to grow and to become increasingly efficient, and its position in the community more and more commanding.

The last great step forward during Mr. See's administration was the raising of the jubilee fund of \$800,000, to erect buildings for three branches and to pay off existing mortgages, which was undertaken in 1900, and to be completed in 1903 as a part of the Fiftieth Anniversary celebration. To Mr. See, more than to any other person, was due the success of the Association in completing this fund last December.

RESOLUTIONS OF RESPECT

His optimism and energy in that connection were unfailing.

* * * * *

Mr. See endeared himself to every member of the board, by his sterling Christian character, his unfailing courtesy and his self-sacrifice in the interests of the Association. Moreover, the young manhood of Brooklyn has lost a faithful friend, the Association an able counsellor and faithful executive; and his untimely death comes as a personal loss to every member of the boards and committees of management, and to the secretaries of the Brooklyn Association.

His great influence beyond the limits of Brooklyn should also be noted. In the brotherhood of secretaries, he stood in the front rank. He was the "counsellor and associate of the International Committee" in the Bible work of the Association, and the general secretary of that committee has said that

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“to no man more than to him is due that fine development of the Bible study work of the Association, which is slowly getting a strong ascendancy in the religious work of the organization.” He was one of the most active members of the State Committee of New York Associations, also a trustee of the Springfield Training School and close adviser of its president. He was a member of the Governing Council of of the Religious Education Association of America, and chairman of the Young Men’s Christian Association department of that association. Moreover, for anniversary occasions, conventions and conferences and summer institutes, he was in great demand. In a word, he gave himself with rare devotion to advancing the kingdom of God among men, and it may be truly said of him that he exemplified in the highest degree, that “sympathetic self-giving,” which is the chief corner stone of Chris-

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tianity, and that he attained unto greatness in the kingdom of God through following his Master, in becoming the servant of all.

A devoted son, brother, husband, father, friend and fellow laborer has stepped over into the other room of the Father's Mansion. And we mourn, yet not as those without hope and comfort. Be it ours to fulfill what would be his dearest wish in carrying forward the work of the Association to which he gave his life.

Voted, that this minute be spread upon the records and that a copy be sent to Mr. See's family.

FROM MINUTES OF THE INTERNATIONAL
COMMITTEE, OCTOBER 11, 1906

Whereas, In the providence of our loving Father, Rev. Edwin F. See, for twenty years general secretary of the Brooklyn Association, passed away on July 18, aged 45 years:

Resolved, That in his death the Associations of North America have lost not only one of their most influential, successful, and best loved secretaries, but also their greatest leader in the movement for the promotion of Bible study and religious education among men. He was one of the first to discern the needs and to discover and apply some of the principles of permanent success. By his inspiring example, by voice and pen, he rendered an invaluable service to the cause of Association Bible study. At the time of his death he was an honored and useful member of the Bible Study Advisory Committee.

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Resolved, That this memorial be spread upon the records of this Committee; that we express to his family our sincere sympathy; and that a suitably engrossed copy of this resolution be sent to Mrs. See.

FROM MINUTES OF NEW YORK STATE
EXECUTIVE COMMITTEE, JANU-
ARY 17, 1907

When the autumn meeting had been opened with prayer and the formal preliminaries, there came a hush—broken after a little by the chairman, saying: “This is the first, well-nigh the first meeting since his coming to us that we have missed Mr. See. The work, truly, the work he loved so well and served so unsparingly of himself, will go on under the auspices divine, but we, as we gather from time to time, so long as we remain, will mark the absence of his kindly presence, be reminded of his going away by wanting his pleasant companionship, his apt counsel, his steadfast interest. His brave example will never fail from our memories. May that example be effective ever in what we do and as wisely leave undone!”

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Then came the utterances of the others—those who had known him longest, the latest comers—speaking in no set order, telling of the circumstances and characteristics associated with the fellow member who will answer the roll call no more; of his considerateness unfailing, his readiness to adapt and adopt—as far as might be under the well-established scope of the Committee or for the obvious good of its cause—the recommendations of any of the others, praising nothing for innovation's sake, opposing nothing for mere lack of precedent, the things and manner that made his personality so attractive and endeared; his capacity for business and its dispatch, his intimate knowledge of the affairs of the Associations throughout the State and acquaintance with their officers and persons notable as helping or hindering the work, the spirituality he carried into all these things without weakness and with never

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a lowering of the dignity of the man, for a real man he was alway. In the stillness that followed the memories, it was

Resolved, To put upon the records of the State Committee a solemn minute of remembrance and of our sorrow, and to communicate the expression of our sympathy and our regard, tender for his sake, to the winsome woman whom our friend left in sadness and mourning.

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The following addresses were delivered at the memorial service held in the auditorium of the Central Branch of the Brooklyn Association on the afternoon of Sunday, October 7, 1906. Tributes were also given by Mr. Edward P. Lyon, as presiding officer, and by Mr. George Foster Peabody, but manuscripts were not obtainable.

MR. SEE'S SERVICE TO THE YOUNG MEN OF BROOKLYN

MR. EDWIN PACKARD

It is a privilege in this company of those who have known and loved Mr. See, to speak a few words of grateful appreciation of his work for the young men of Brooklyn. I am thankful that the expression of this appreciation was not deferred till he had passed away.

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He knew how we loved and admired him.

In 1885 when we needed a strong man at the helm, we asked him to give up a pastorate in which he was successful and happy, and to enter on this which has proved to be his life work. Brooklyn has had notable examples of young and useful lives in its citizenship.

Dr. Storrs, you will remember, came to the Church of the Pilgrims when twenty-four years old. You know what his more than fifty years of service there meant to Brooklyn.

Dr. Charles Cuthbert Hall came to the First Presbyterian Church at the same age—twenty-four years—and after twenty years, memorable for a great though quiet influence on a multitude of lives, he was drawn away by the same passion for reaching and influencing young manhood that led Mr. See to give up his pastorate.

With these noble lives I love to

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associate another young life, that of our dear friend. Coming to us when twenty-five years old, for more than twenty years he has gone in and out among us. The summing up of his life by one whose ministry he attended in his later years seems to me most just. Dr. Clarke says: "Mr. See was a quiet man of tremendous force—an humble mind of rare and abundant wisdom."

What has he done for the young men of Brooklyn? In St. Paul's Cathedral, that great creation of the genius of Sir Christopher Wren, among the imposing and statuesque monuments of England's great dead, you may read on the plain tablet marking his resting place—"Would you seek his monument look around you." I will not weary you with details of the great advance the Association has made under his administration. Doubtless the Association would have made great gains if he had declined our call—but I will repeat

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what I have said publicly and in his hearing, that these noble buildings, which are now being occupied, would not be here now, or for many years to come, but for his wisdom, tact and un-failing courage and patience. They are truly his monument. Great and lasting as is the benefit he has conferred by making them possible, there is another still greater—the life which he has lived day by day these many years, touching, uplifting and inspiring hundreds and thousands of lives, a fountain of blessed influence that shall flow on forever.

MR. SEE'S SERVICE TO THE YOUNG MEN OF BROOKLYN

MR. F. B. SCHENCK

My first acquaintance with Mr. See was at the Y. M. C. A. convention which was held in Elmira, N. Y., February 18-21, 1886. Mr. Packard

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was then president of the Brooklyn Association and we needed a general secretary. Mr. Packard attended the convention during the first two days, when he was obliged to return to Brooklyn. When I arrived I asked him if he had found any man suitable for our secretaryship, and he said there was a young minister there who had been recommended to him by Rev. George A. Hall, and if I met him and liked him I might speak to him on the subject. When I heard Mr. See speak I was so very strongly impressed in his favor that I asked him if he would consider a call to the Brooklyn Association, to which he replied that he should give such a call very serious consideration. Only a few days later a unanimous call was sent to him and very soon after he came to Brooklyn.

At that convention Mr. See made the opening address, his subject being, "The Aim, the Needs and the En-

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couragements of the Young Men's Christian Associations." I recently read a copy of that address and found it contained one sentence which was so thoroughly characteristic of the man that I think it appropriate and interesting to read it to this audience:

"While I make no promise of originality, of striking suggestions, or even of profitable meditations in these remarks, I do pledge you that they shall come from one whose heart beats in sympathy with yours, wherever the souls of young men are at stake, and who believes in the God-given ability of these Associations to help them, as he believes in the final triumph of right over wrong."

As this quotation shows, Mr. See was an extremely modest man. He had deep sympathy for young men, an intense desire for their welfare, and, although he was a clergyman when he spoke at that time, he showed great

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faith in the work and the future of the Young Men's Christian Associations.

When he came to Brooklyn there was but one Association building and his work lay mostly among the young men whom he met here. During the next few years, in his intercourse with young men of the city, he won the affectionate regard and esteem of hundreds if not thousands of young men as well as those of middle life. Later, when through his efforts the branches began to be established, his work was more largely of an administrative and executive character and he was brought into contact with older men all over the city.

Only those who were closely associated with Mr. See in those early days as well as in later days, could know of his long-suffering, painstaking, self-sacrificing labors in the cause of young men. He worked early and late, scarcely taking time for proper rest and

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recuperation. He gave of himself, of his life, of his means, of his friendship and his affections unstintingly for the welfare of young men and for the cause of his Master. His life is an example to us. He was a man almost without criticism. We all loved him and I for one felt absolutely sure of his friendship. Always sympathetic, always considerate, always ready to help so far as lay in his power. He never pushed himself forward, and always stood behind and let another man come to the front. Nevertheless he was a strong power. He had wonderful determination of purpose which, although exercised in the most gentle and kindly way, without apparent self-intrusion, carried with it such dogged persistency that the cause he urged was sustained and maintained in spite of obstacles, difficulties and discouragements. We mourn his loss.

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OUR GENERAL SECRETARY

MR. H. L. SIMMONS

It is most appropriate for the employed officers of the Brooklyn Association to add their tribute to the memory of Mr. See, for while he was affiliated with numerous Association interests and many can rightfully claim him as friend and associate, he particularly belonged to us.

We came to Brooklyn largely upon his invitation—for twenty years he was gathering us together from many states to cooperate with him in the work of the Association. During the first three years of his long administration he had nine different men as assistants, and during the entire twenty years two associates. Seventeen years ago he invited the first man to become a branch secretary, and since that time thirty-one others, making in all forty-eight men that he was directly respon-

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sible for. There have also been 137 other employees, such as assistants, physical directors, librarians, boys' secretaries and bookkeepers, who came under the spell and charm of his personality, besides janitors, office boys, clerks, etc., of the number of whom there is no record. One hundred and eighty leaders have passed under his hand and been moved and ennobled by his touch, thirty-seven of whom are now with the Brooklyn Association and most of the others in positions of trust and leadership elsewhere. The far-reaching influence of Mr. See's great service in this particular is beyond calculation.

His relation to this group of men was many-sided. He was our sympathetic and loyal friend. Never effusive and seldom demonstrative, but always cordial and sincere, encouraging confidences and never too busy to listen to the secretaries' "tale of woe." As one

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expressed it, he was a "tower of strength" and appeared to invite us to roll our burdens upon him.

He was our pattern of faithfulness. We never knew him to shirk, no matter how much work was involved. Among his last words were these, "I have tried to do my duty." We always felt that he was doing his duty. It was impossible to be a drone in his hive; indeed, he was a great incentive to honest and faithful endeavor.

He was the bishop, by the divine right of superiority, of our intellectual and spiritual life. Scholarly and spiritually minded himself, he was always concerned lest our executive duties should separate us from the sources of power, and insisted upon our following some course of reading and study calculated to cultivate the mental and soul faculties. And consequently the Brooklyn group has always stood high in the secretarial brotherhood.

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I wish there were time to speak of his relation to the home life of the secretaries. Suffice it to say that he is remembered in our homes as a most charming guest.

But above all, he was our general secretary, and as such our chief pride. He was one of the best balanced men in the brotherhood and a model metropolitan secretary—genial, consecrated, efficient. His large, generous toleration and sympathy towards those who differed with him were always apparent. There was never a tyrannical imposing of his way of thinking upon others. He had the strong conviction that the living of life and the serving of others is the main thing. This quality reduced friction to a minimum and did much to make Mr. See the agreeable superior that he was.

He never posed as our superior but always treated us as equals—like cabinet officers in whose deliberations the

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youngest and least experienced was encouraged to participate. When all opinions were in and discussion closed, his judgment would be expressed as to the best policy to pursue and it was very seldom indeed that it did not commend itself to all as the fairest and wisest and best.

He was also generous in giving credit to others. The remarkable growth and increasing efficiency of the Brooklyn Association during these twenty years were largely due to the wise and devoted and self-sacrificing leadership of our general secretary, but he would never allow it to be said without contradiction that he had built up the Brooklyn Association to its present proportions.

At the last annual dinner appropriate allusion was made to his great service to the young men of Brooklyn, and walking home that evening he expressed strong regret that anything of

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the kind should have been said when he had no opportunity to reply and share the credit with others. I reminded him that he was the general holding together and commanding the entire force, and that he should receive glory as the chief human instrument in the great accomplishments of these twenty years. But he refused to have it so and insisted that other faithful workers should equally share in that glory.

* * * * *

He was certainly a rare executive—so quiet and humble and at the same time possessed of a mighty force and an abundant wisdom in getting things done; resourceful to an almost unbelievable degree so that no situation ever embarrassed him; magnetic, tactful, unselfish, scholarly and spiritually minded.

How he was esteemed and looked

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up to by the entire brotherhood may be gathered from the following extracts from letters of leading secretaries:

"I know of no man who was of greater value to the movement."

"A master workman."

"I admired him greatly for his manly Christian qualities."

"His personality inspired me, his opinions guided me, and his genuine friendship called forth my love."

"Almost any man could have been better spared."

"He was to me a most lovable and attractive fellow. Gave me inspiration to be better and do better things."

"Great loss to the Association."

"No other combined so perfectly the ideals which I wished to emulate."

"A noble, consecrated leader."

"My ideal general secretary."

"In my judgment, the leading figure

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among the employed officers for many years.”

He endeared himself to us all and his untimely death comes as a personal loss to every secretary and employed officer of the Brooklyn Association. Moreover, we can scarcely believe that he has gone, and that he will not return at this time, as he confidently expected to do when he left the office in March, to lead our forces to the greater victories yet before us. We outlined together a policy and plan of work for the next five years, and as we seek to make those ideas practical, I am sure we shall be continually conscious of his inspiring and gracious presence and that he will “continue to speak in the lives he has deepened and broadened by his great life work.”

“Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone embrace,
Believing where we cannot prove.

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“Forgive our grief for one removed,
Thy creature, whom we found so fair,
We trust he lives in Thee, and there
We find him worthier to be loved.”

A PICTURE OF THE MAN

MR. DANIEL W. McWILLIAMS

Recently in a home in this community a man was quietly thinking his own thoughts and “as he mused the fire burned.” Almost unawares he spoke aloud the words, “A faultless man.” One who overheard the remark said, “You are thinking of Mr. See.” Such was the fact. Deliberately, after twenty years of fellowship with Mr. See in the best of all services, I say I never knew a man of whiter soul. Whence came that character?

He was the product of the Christian church and the Christian home. Eight generations back Mr. Petrus See settled in Tarrytown and was one of the found-

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ers of the old Sleepy Hollow Church, whose building still stands and where services are still occasionally held. The date is on the building—"1697." The See family have been in that church or in its successor church all the intervening period. His father is an elder, as were his grandfather and his great-grandfather. The stamp of a godly ancestry was upon him.

Our friend was born in January, 1861. When just past fourteen years old he stood before the altar of the church and confessed his faith in Christ. He began to think of the Christian ministry. When nearing the age of sixteen years he entered Rutgers College, was graduated at twenty, and from the theological seminary three years later. At twenty-two he preached his first sermon in the ancestral church, where his only child, Philip, was baptized. He became pastor of an Albany church and during that pastorate he had a

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vision that led him into Association work. Of the results which came from his Association work I leave others to speak.

He had a genial, sunny disposition; a keen sense of humor and love of innocent fun; a warm, devotional nature—was loving, sympathetic, modest, self-effacing, a man of high ideals and purposes. He was genuine, he hated shams and pretence. He never tolerated superficial work, but sought to build on the most solid foundations. He was loyal to God, to his own conscience, to the church and to the truth. He had tremendous working capacity. He spared not himself. (How we wish that he had done so!) His meat and drink were to do the will of God in the service of his fellow men. He possessed a rare faculty of removing obstacles and of conciliating and reconciling men of different minds and of obtaining their loyal cooperation. He

was a peacemaker. A man who had visions in his work yet was eminently practical, tactful, and possessing great executive ability. He discovered men, discerned what was in men and succeeded in enlisting them.

His studious nature was early apparent. In college he obtained the prize for English composition. A lover of books, especially of the Book of Books; of noble aims, of great humility and self-abnegation—disliked to be praised—an humble man of tremendous purpose. The words “no eulogy” were found in his handwriting on a paper which may be interpreted as referring to his funeral. We may think of hundreds of passages of the Scriptures as referring to his life—this is one of them: “Thy gentleness hath made me great.”

In that noble band of about two thousand secretaries of Young Men’s Christian Associations in this country, he stood among the very first. He

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emphasized the religious and spiritual departments of Association work. We are indebted to Mr. See more than to any other man for the wonderful development in Bible study throughout Association circles. When he came to Brooklyn we had two Bible classes in the Association. When he was translated we had eighty-two with thirteen hundred members.

In his last lucid moments he said, "Let no one say that my life was a sacrifice to the work." He expressed regret that he could not be spared to raise an endowment for the work. He said: "My religion has not been of the emotions, but I have tried to do my duty. You may not have known it, but I have always dreaded death; but I am not afraid." He said that his faith was stronger than it had ever been in the past. To his wife he said: "I want you to be happy now. It is all one life." After some further words

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to his loved ones, "Now we will say our prayer," and they said together the Lord's prayer. Then he repeated the long metre Doxology. Then he said: "It seems as if I could see into heaven. But I must not mix that with the things with which I am now concerned."

His portrait is in St. Paul's love chapter: He suffered long and was kind; he envied not; he vaunted not himself; he was not puffed up; he never behaved himself unseemly; he sought not his own; was not easily provoked, he thought no evil, rejoiced not in iniquity but rejoiced in the truth; he bore all things, believed all things, hoped all things, endured all things. His love never failed. With him incarnate abode Faith, Hope, Love, those three; and the greatest of those was Love.

He sleeps but a few feet from the spot where, in the Sleepy Hollow

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cemetery, lie the mortal remains of that sunny-hearted man, Washington Irving.

Imagine the gathering in the City of our God of such men as have made the Young Men's Christian Association what it now is: George Williams, Dwight L. Moody, William E. Dodge, first, second and third; Elbert B. Monroe, Robert McBurney, Franklin Fairbanks, Major Whittle, Hugh Beaver, George A. Hall, and others like them.

Be it ours, brothers, to "follow in their train."

CONTRIBUTION OF MR. SEE TO THE ASSO-
CIATION CAUSE OUTSIDE OF BROOKLYN
— TO NEW YORK STATE COMMITTEE

MR. GEORGE A. WARBURTON

We are not met to canonize our friend but to pay a sincere tribute of love to him. He had many qualities

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by which he bound himself to our hearts. Of course we respected him, his work compelled that, but respect is too cold a word. It implies detachment, distance, and gives no hint of that interchange of affectionate regard which was constant between his friends and him.

When Robert Louis Stevenson lay dead in his Samoan home, an old chief said of him, "The day was no longer than his kindness." We adopt his language as our own and apply it to Mr. See.

I cannot critically analyze my friend's qualities. His death has cut me too deeply, and his going out has left too big an empty place in this world for me to do it. I feel like turning to what Mr. Gladstone called "the richest oblation ever offered by the affection of friendship at the tomb of the departed" and dwelling upon "In Memoriam" to quiet the puzzling, in-

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sistent questionings of my own heart. Yet certain traits of his stand out as clearly as the hills of his own Hudson River did on this glorious fall morning.

His most remarkable characteristic was the evenness of his development. No one gift seemed to shine conspicuously. The whole level of his nature was so high that we sometimes forgot what altitude we were in. And it was this quality which made him notably useful to the State Committee during his twenty years of membership upon it. We did not think of him as a specialist, though in Bible study and college work he rendered large service, but his experience and judgment gave him remarkable influence in all departments of the committee's work. He was strong as an originator of ideas and wise in all his judgments of those under consideration. While entirely unlike McBurney, he succeeded to his place as a leader in the development of

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Bible study and, first in this State, and afterwards more generally, he was able to awaken new interest in the outlining of courses and the formation of classes. His own ample training had led him to appreciate the value of correct methods of instruction in Bible study and he constantly urged that idea upon the Associations of the country.

To adequately portray Mr. See's connection with the State work would be to summarize the history of that work since he became connected with it as a member of the committee.

The secretaries always leaned upon his judgment and followed his counsel. In every crisis it was Mr. See who pointed the way and indicated the proper procedure, and all the time his sanity, balance, avoidance of extremes, modesty, clearness, and absolute unselfishness have been an element of incalculable strength to the whole committee and especially to those who per-

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form the somewhat thankless and very arduous tasks of the field.

I am persuaded that we have had few if any more useful men among us than Mr. See. A meteor blazes for a moment and is lost in the blue spaces, but the pole star shines forever in the same place. See's qualities were of the kind that men set their compasses by and are never led out of their courses. Eccentrics always increase friction in machines and among men. The concentric man is far more valuable, even if not so showy.

We shall miss the lesson of Mr. See's life if we do not grip ourselves more firmly in our efforts at self-mastery. He would teach us how a normal life may be developed and how it may be exercised for the elevation of the race. His life message speaks of a mind rich, full and well-disciplined, under the control of a regal will; of an emotional and religious nature fed by

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hidden springs that flowed into it from the very heart of God; of a temper and attitude towards life which made him the embodiment of the thirteenth chapter of First Corinthians; of an industry that was untiring, a self-effacement that had no suspicion of insincerity and which proved the truth of the philosophy of Jesus, "He that loseth his life shall find it unto life eternal."

He is not dead, my friend of other years,

He lives forevermore.

I dry my tears and look to find the shore

Of that fair land where he in radiance waits,
And journey on towards those open gates.

O Christ, with whom thy saints are now at rest,
Who here have wrought for Thee, the good
and blest,

Keep us who linger in this lower sphere,

That we may choose, of all the paths
That open to our feet, the very best:

So may we be as fit as they are now,
To live with Thee.

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CONTRIBUTION OF MR. SEE TO THE ASSO-
CIATION CAUSE OUTSIDE OF BROOKLYN
—TO INTERNATIONAL COMMIT-
TEE AND THE SPRINGFIELD
TRAINING SCHOOL

MR. RICHARD C. MORSE

The Young Men's Christian Association is now a world brotherhood. Upon Sir George Williams' tomb in St. Paul's Cathedral in the heart of London might be fittingly inscribed the words, "If you seek his monument look around the world." If we undertake such a look we find the Association in all lands, locating itself in the heart of the great cities of every continent, and occupying at the present moment buildings worth over forty millions of dollars. When Mr. See came to Brooklyn, twenty years ago, the world brotherhood had barely one tenth of this sum invested in buildings. This tremendous growth has been an evolution.

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The latest buildings are great improvements upon the original ones, and more Association money is now being spent in improving or substituting old buildings than in putting up first buildings. The bulk of this money has been and is being freely given by men of business because they see and desire to promote a well defined work by young men for young men in the strenuous life of the cities of our age—cities large and small.

These men with money have also given intelligence and good will. Associated with them are other laymen like minded who give less money but more time to this work as responsible officers and active committeemen.

But these leaders and workers see that to make this work what it is and what it is becoming in these buildings, men are needed to give their lives to it—men of brains and consecration wholly concentrated upon this as the passion and endeavor of their lives. The quality

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of the work has its origin in the quality of these men. Whatever excellence and power it now has to commend it to the general world approval which it is receiving, has depended on the excellence and the power to command this approval possessed by these secretaries.

If you ask where did the prominent leaders of this band of life workers in the American Associations come from, the reply will be from Greater New York. Two names stand out distinctly as the names of the men of vision and leadership who have been preeminent in giving its shape and excellence to that type of Association work which is getting such currency around the world as to command these buildings and to win the men and money needed for the work in them.

These names are Robert R. McBurney and Edwin F. See. Robert McBurney laid the foundation and Edwin See built upon it, adding to it

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those features of strength and effectiveness to which allusion has already been made.

When the secretaries of this continent have come together in conference of late years Mr. See has stood among us as a leader always ready to sound the new note of progress. Here in your city under his leadership was worked out in the physical, educational and boys' departments, in Bible study and evangelistic and personal work what gave to his fellow secretaries information and stimulus.

Then the manliness, the courage, the cheer, the lovable qualities which made him so attractive to young men gave him leadership also among his fellow secretaries from all parts of this and other lands.

As he grasped and developed the work here he felt the obligation it laid upon him to expend a portion of his effort in conveying the result to his

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fellow secretaries in other cities and they recognized him as one who was able to show them the way to better achievement.

As the activities and usefulness of the secretarial office became visible to him he was deeply and intelligently impressed with the need of trained secretaries in all the Associations. With wise forecast he gave unselfish endeavor as a trustee of one of our Secretarial Training Schools to making that institution efficient in educating men for the secretaryship.

Thus he was not only an exceptionally efficient secretary of one of the leading Associations of this continent and the world; he was also an Association statesman of vision and ability sufficient to make his influence felt throughout the brotherhood.

To International Association supervision he made material contribution. His influence was indispensable to the

best achievements of the State and International organizations. He was a friend and promoter of Association extension into the non-Christian world.

As American citizens we count it a great advantage to the Republic that in the beginning of its life its first president was a man of such preeminent qualifications as George Washington, that the first secretary of the treasury was Alexander Hamilton; the first secretary of state Thomas Jefferson; the first two chief justices of the supreme court John Hay and John Marshall.

These men were then greater than the offices they held. Their personality gave dignity, character and efficiency to these high offices of state.

A service similar to this was rendered by Robert McBurney and Edwin See in their relation to the secretarial office. They brought to it talents, ability and consecration which caused it to com-

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mand confidence and attract qualified associates. They wrought out for the Associations a work among young men that wins approval throughout all the nations and races. And all his successors in the Association secretaryship here and elsewhere will cherish the name and memory of Edwin F. See, finding in him a noble example and lifelong inspiration to unselfish Christ-like endeavor.

CONTRIBUTION OF MR. SEE TO THE RELIGIOUS LIFE OF BROOKLYN

REV. THEO. L. CUYLER, D. D.

My feelings this afternoon are a pendulum between a smile and a tear; between heartfelt gratitude and heartfelt grief. When I recall the splendid work wrought by our beloved Brother See, and the glorious reward he is now enjoying, I am ready to strike a note of thanksgiving; but when I realize

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that his busy hand is motionless in the grave and his eloquent voice silent, I cannot keep back the tears.

During the fifty-two years of my membership in the Young Men's Christian Association I have had an intimate acquaintance with the master workmen—with Sir George Williams and William Edwin Shipton in England, and in this country with Robert McBurney and George Hall. To this golden group belonged Edwin F. See. Twenty years ago God's hand led him to this city and that hand guided him to the last. His parish was all Brooklyn; his mission was the salvation, in the full sense of that great word—the salvation for this world and another world—of Brooklyn's young men. He did not spend his time and strength on the outside rind of a young man's life—he *struck for the core*. His one aim was to enthrone Jesus Christ in a young man's conscience; to sweeten a young

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man's heart with Christ's love; to fortify that heart against temptation by the enthronement of the cross; to make life worth living in this world and heaven certain in the next world. While he did not undervalue the gymnasium for the physical health, or the Association rooms for social enjoyment, or the library for intellectual profit, yet he made all these converge on a young man's becoming a courageous and useful Christian. As in England all roads lead to London, so all the lines of Brother See's activities led straight to Calvary's cross for redemption and to Christ's commandments as the only rule for daily conduct.

About the strongest argument for such a Christian character was Edwin F. See himself. Eloquent as were his lips, yet more eloquent was his life. Oh, that life was a beautiful sermon in shoes--upright in daily walk, swift-footed in seeking for young men's

hearts, and treading in the straight track marked out by his Lord and Master! For twenty busy years he wrought a magnificent work here that was not surpassed by any pastor or any philanthropist in Brooklyn. The strokes he struck echoed in heaven. At my age of eighty-four, I supposed that my beloved brother would naturally survive me by many a long year. But that stealthy and treacherous disease that carried off Spurgeon and Dr. Behrends and so many soldiers of Christ Jesus, fastened its incurable hold upon him and laid his handsome face on a dying pillow. While that face was growing thin and pale by the touch of the fatal malady, it was brightened by a beatific vision; a celestial light illumined that pallid countenance. To his loving wife, who sat by his bedside, he said: "My faith is strong. I can see into the heavenly world." Let infidelity stand dumb before such a revelation

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as that! Oh, what unanswerable evidence was that for the transcendent truth of the immortality of the soul! Who could for a moment believe that Almighty God would create such a gifted soul as Edwin F. See, and that the Lord Jesus Christ would redeem such a soul by His precious blood, and the Holy Spirit would inspire him for a career of splendid usefulness, and then that soul could be blotted out in an instant and extinguished forever and ever? Such a supposition is impossible. For his own sake I rejoice that our beloved brother is among the crowned conquerors in glory; but for Brooklyn's sake I would fain have kept him still with us.

He still lives! He now beholds us as we are gathered in this building, the beloved scene of his holy and his happy toils. Methinks we can hear his voice sounding down to us from those upper spheres, "Save Brooklyn's young men

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for Jesus!" Listen to him again:
"Bring the young men to Jesus!"
"Bring the young men to Jesus!" And
let our response to his trumpet call be,
"Yes, we will, we will; God helping
us, we will!"

CONTRIBUTION OF MR. SEE TO THE RELIGIOUS LIFE OF BROOKLYN

REV. S. PARKES CADMAN, D. D.

I am sorry that another important engagement has prevented me from sharing in the solemn privilege of the hour, and that I have been compelled to forego the tender words of truth and profit which this audience has been hearing from the preceding speakers. Doubtless you already know that the outstanding impression of Edwin F. See's blessed memory is Edwin F. See himself. I shall repeat that and emphasize it. A man is greater in what he is than in what he does. And the per-

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sonal character of Mr. See was strongly marked by gentleness and strength. He did not cry nor strive nor cause his voice to be heard in the streets. But he unremittingly toiled with steadfast purpose and true humility that the kingdom of his Master might be established in these parts. His modesty was the outcome of his profound conviction of the greatness of the causes he was privileged to serve. It was the sensitive demeanor of a saint whose vision had been adjusted to the heavenly perspective and who walked this earth held in the hand of his God, to whom he gave unceasing devotion and praise.

He did not shine because he meant to shine, but because he was luminous with an unconscious goodness which made him a true light falling on many a perplexed pathway. The memory of his just and beautiful life is blessed.

Behind the outward carriage of the

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man there was an inexhaustible supply of Christian virtue, courage, wisdom, aspiration, hope and faith. He never faltered, he never grew weary, his heart was matched by his brain, and in unison they planned and executed statesmanlike projects which held Brooklyn's best business men in their grip.

So this character bore fruit after its kind in a far-flung line of institutions which baffled sin and made a new and a living way for the young men, yea, for all the men of this borough of a million and a half souls. That way today is full of cleansed bands of pilgrims who give glory to God for the man who led the forward march of the Young Men's Christian Association.

He was a member and a minister of the reformed Church of Holland in America, and he contributed to all our churches the excellence of that splendid and historical spiritual corporation.

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It had taught him the vital creed which transformed William the Silent and inspired Arminius the theologian. It had shown him how to endure, to suffer, to overcome, and latest, to witness great things brought to pass by a beautiful testimony.

We do not wonder now that when the day's work was over and he lay down to rest in God, his passing hence was a revelation to his loved ones. He had brought into captivity every thought unto the obedience of Christ. The river he had to cross was fordable and all the trumpets were ready to sound for him on the other side. Such was the service our brother gladly rendered to Brooklyn's religious life; the service of a spotless name, of a holy life, of a pure heart, of a masterly arrangement of the spiritual dynamics to the crying needs of men. And if we have been waiting for God in outward demonstrations, in the fire, and

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the hurricane, and the earthquake, let us not forget "the voice of gentleness and love" of this reverent, stainless Knight of Jesus, who fell on the field, in all his armor, fully, knightly. That voice bids us exalt work into sacrifice, and character into living deeds. We shall meet him again in the perfect day which has no ending.



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